



ESSAYES

Of

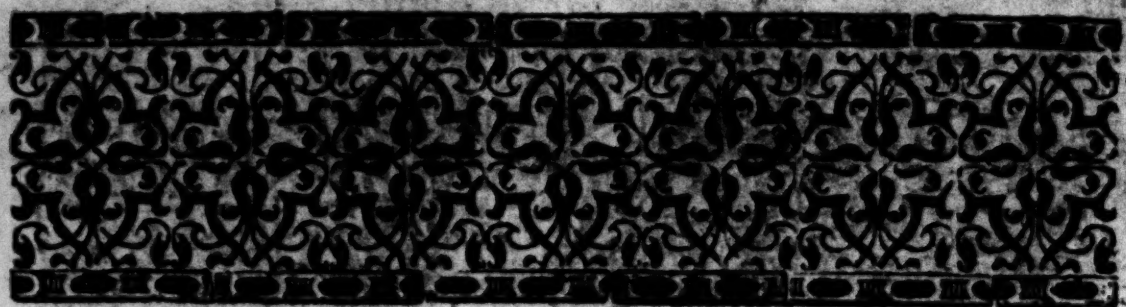
Certaine

PARADOXES.

The second Impression, enlarged.

LONDON:

Printed for RICHARD HAVVKINS, and are to
be sold at his Shop neare Serjeants-Inne
in Chancery-Lane. 1617.



K. RICHARD the 3^d
The French Pockes

NOTHING

Good to be in DEBT

SADNESSE

prayed.

IULIAN the Apostata's vertues



The second Impression, enlarged.

LONDON:
Printed for RICHARD HAVKINS, and sold
at his Shop neare Serjeants-Inne
in Chancery-Lane. 1617.



THE PRAISE OF

King RICHARD *the*
THIRD.

THat Princes are naturally ambitious, and that Ambition makes them to effect their desires, rather then to affect the equitie of their designes, may more truely then safely be auowed. For all of them, I thinke, were the record of their actions indifferent, might be taxed of this vice. But this excuse, cleares not the accused; yet it testifies, that Princes erre against nature, if they aspire not. Wee hold (not without reason) that if the bill of the Plaintiffe be stuffed with friuolous assertions, that the complaint sauoureth more of malice then of wrong. Why should not the same Axiome be a motiue to cleare this wronged Prince, whose accusers lay to his charge the anguish his mother felt, when he came into the world? then which accusation what can be more friuolous; it being a punishment hereditary to all women, from the first? His being toothed as soone as borne, seemes to me rather a blessing, then any imputation, as being a presage of his future worthinesse, and as all Nurses will confesse, an ease of much paine

The Prayse of King Richard the Third.

and danger. But he was crook-backt, lame, il-shapen, il-fauoured. I might impute that fault to Nature, but that I rather think it her bounty: for she being wholly intentiue to his minde, neglected his forme, so that she infused a straight mind in a crooked body, wherein shee shewed her carefull prouidence. For oftentimes, the care to keepe those parts well formed, with-drawes mens mindes from better actions, and drownes them in effeminate curiositie. His lameness turned to his glory; for with those imperfect limbes he performed actions most perfectly valiant.

^aRich.D. of
York father
of Edw. the
fourth,

George D.
of Clarence,
and Rich.
the third.

^b Edw.
Earle of
March, el-
dest sonne of
R. D. of
Yorke, after
K. by the
name of
Edw. the
fourth.

^c For the
Dukedome
of Yorke, as
his right,
from his fa-
ther D. of
Yorke.

^d K. Henry
the sixt.

^e Rich. Ne-
wile Earle
of Warwick
surnamed
the King-
maker.

How rightly his Father ^a claimed, his brother ^b ob-
tained the Scepter, is sufficiently knowne, and there-
fore superfluous and impertinent: and also how his
brother dusked his right (if right) by abrogating
the oath, which hee sware at Yorke, that his com-
ming in armes was onely for that Dukedome. ^c But
to dilate how variable and inconstant the people of
those times were, shall be more necessary and effe-
ctuell, that knowing their inconstancy, their traditi-
ons (like themselves) may the lesse be beleueed: so
light-headed, so foolish, so irreligious, as their opi-
nion (for what else are the thoughts of Ignorance
but opinion?) made them breake their oath to their
Prince, ^d and to such a Prince as they did not shame
to dislike, onely because hee was too good. Him
they abandoned, deposed, after restored; not as
desiring, (being guilty of their owne fault) but one-
ly that it stood with the liking of *Warwicke* the childe
of their loue. If then they were such, as (indeede
they were) and that those relations wee haue, must
come from that people, it were better (I thinke)
to bury their traditions, then refute their obiections,

were

The Prayse of King Richard the Third.

were not our age, apt to erre, infected with this folly.

For his brother *K. Edward*:^f though his vices seem not to adde vertues to this condemned Prince, yet questionlesse they do; making all his ill-estimated actions of another nature. He obtained the Crowne, but rather fortunately, then wisely, were not all wisdom thought folly, to which *Fortune* lends not successe. For I thinke, Lust, or if you will terme it Loue, could not more haue preuailed with the most licencious creature, then at once to breake the bonds of amity, discretion and policy; and all to enioy a woman, in respect of his height, base: a widow, g and of his enemy, without bringing him either alliance, or riches; props most pertinent to his new-erected buildings. Wherein, besides his breach of regall discretion, with his chiefest friend the Earle of *Warwick*, whom he had sent into *France*, to treat of marriage betweene him and the Lady *Bona*, h (wherein being deluded, he became his mortallest enemy) his abuse to God was more abominable; being before betrothed (as his owne mother constantly affirmed) to the Lady *Elizabeth Lucy*: in testimonie wherof he had laid such earnest, i as should haue bound any common man, much more a King, to performance. How soone the wrath of God followed this his irreligious inconstancie, his being driven from the *Seate Royall* into exile; the birth of his sonne in a Sanctuary; (hauing no place else of freedom in his Fathers kingdome) the miserie of all his partakers sufficiently testifie. In which generall miserie, who did more truly follow him? Who more faithfully ayded him, then his now disgraced Brother? Whereas his other Brother *k Clarence* not only left him, but ioyned in marriage l with the daughter

^f K. Edw.
the fourth.

^g Lady Elizabeth Gray,
widow of
Sir Iohn Gray
Knight, afterward married to K.
Edward the fourth.
^h Lady Bona, Niece
to the French king
Lewis the eleventh, &
daughter to Lewis D.
of Savoy.

ⁱ For he had
got her
with childe.

^k George D. of Clarence, second brother
of K. Edw.
the 4.

^l He married Isabell,
daughter of
Richard Nevill
Earle of Warwick.

The Prayse of King Richard the Third.

of his principall enemy, and holpe to expulse him : with what loue, what constancie, his indeauours, his aduenturing his life to restore him, doth witnesse.

*m Hee was
drowned in
a Malmsey
Butt in the
Tower.*

Neuer was he noted all the life of K. *Edward*, to thirst after the Kingdome; neuer denied he any commandement of his Prince, but performed all his imployments discretely, valiantly, successfully. The suspicion of helping his Brother *Clarence* to ^m his end, was but a suspicion, since the Kings old displeasure awaked by a new Prophecie, was vndoubtedly the cause; if otherwise (when he after repented him) hee would haue misliked of *Gloucester*, it being naturall to sinne; but vnnaturall, to ease others of their crimes. For the killing of the Heire of the house of *Lancaster* at *Tewksburie*,^a (if so) seemes to me, rather the effect of loue to his Brother, then cruelty to the Prince: for he was an enemy, yea, the chiefe and principall enemy of the contrary faction. Yet it cannot be proued the action of *Richard*, but that it was an act wished by the King to be done, and executed in both their presences, by the Duke of *Clarence*, the Marquesse *Dorset*, the Lord *Hastings* and others.

*n Edward
Prince of
Wales, son
of K. Henry
the 6. slaine
after the
battaile of
Tewks-
bury.*

*o The death
of Henry
the 6. in the
Tower.*

The death of *Henry* ^o the 6. in the Tower, can no way belong to him, since the same reason that cleareth his Brother, fitteth him; he being able, if desiring his death, to haue effected it by a more vnworthie hand. And indeed this accusation hath no other prooffe, then a malicious affirmation. For many (more truly) did suppose that he died of meere melancholy and griefe, when hee had heard of the ouerthrow of his friends, and slaughter of his sonne. But if it were true, though it spots him with bloud, yet it confirmes his loue to his Prince; which loue was so coldly requited,

The Prayse of King Richard the Third.

quited, as might haue moued a true louer of Rewards more then of Vertue, to haue altered his endeauours; whether it were a ieaousie of the Nobilitie of his blood, or of the height of his spirit, whether the abundance of affection to be led by a woman, or that hee was defectiue in all brotherly affection, certaine it is, he rather imployed him, then rewarded his imployments. Contrary, the Queenes kindred, dayly to rise, meerely without desert, but that they were of her kindred; and their basenesse being thus sodainly exalted, not only to plucke from him promotions, due to his deserts, but to enuie the Duke, & contend with him; how insupportable it must be to so magnanimious a spirit, whose memory beare witnesse of their vnworthinesse, his owne worth, any like spirit may imagine.

Thus continued this vnequall contention, vntill the King, sent for before the great ^a King of Kings, to make an account of his greatnesse, left his body, to testifie the worlds folly in contending for Worlds, when one little part of the earth must containe them. ^b His successour at that time very young, was wholly possessed by the mothers bloud, whom the ^c now Protector had great reason to feare, being euer his mortall enemy, and now most strong, by being most neerely allied to this Prince: Therefore ieaalous of his owne preservation, of the safetie of the Commonweale, and of the ancient Nobilitie, with great reason and iustice he executed them, whom, if he had suffered to liue, were likely enough to haue beene the destruction of him, it, and them. But the deed accomplished, stirred vp no little feare in the Queene-Mother, and her faction: For the Queenes taking Sanctuary with her younger sonne ^d Richard Duke of
Torke,

^a The death
of K. Ed.
the 4.

^b King Edward
Pr. of
Wales, son
to King Ed.
the 4.

^c Richard
D. of Glou-
cester made
Protector.

^d Richard
D. of York,
younger son
of Edward
the 4.

The Prayse of King Richard the Third.

e Henry
Statford
D. of Buc-
kingham.

Torke, without any cause that he knew, draue *Gloucester* to suppose that they doubted of their right, and put him in possibility of obtaining his owne: wherein by ambitious e *Buckingham* hee was assisted, who then related to him afresh the vnlawfull Marriage of his Brother, that being vnlawfull, consequently his children were bastards, & so vndoubtedly the Crown was lawfully his; to which discourse he annexed protestations of furtherance, though (perhaps) an earthly spirit would not haue been moued with these motives, but rather haue desired safety, then Soueraignie: yet in a true Heroicke spirit, whose affect is aspiring, they could not but be imbraced, vsing the wings of *Time*, to bring him to that height. Be not obstinate (*Mortalitie*) against this climbing Axiome, for hourly you commit worser errors, more groueling, more base. Were it not common, euery dayes issue, it were admirable to note the impudencie of man, who at this instant condemnes actions, which himselfe would instantly accomplish, were hee permitted by occasion. The Queene-Mothers feare, his own right, *Buckingham*s ayde, and his owne iealousie to erect a Prince, too young to gouerne himselfe, much lesse others, but was likely to be gouerned by his Mother, and her kindred, the Protectors mortallest enemies, men of meane birth, not inured to gouernment, such as were likely to destroy the ancient *Peeres*, to fortifie their new Nobility, could not but draw a true discerning spirit, to fauour himselfe, to protect the ancient Nobility, to defend the people from being wasted, and oppressed by the ambition and tyrannie of new vnexperienced Statists, and to respect his owne preservation, rather then others. For well he saw hee could

The Praise of King Richard the Third.

could not live, vnlesse he were a King: that there was no safety, but in Soueraignty. Should I put thee in choyse (condemning Reader) whether thou wouldest not be, rather then be a King; thou wouldest perhaps answere no: but that answere should proceede, rather from the knowledge of thy want of power to Royallize thee, then through the abundance of thy modestie. No, no, it is a desire befitting the most wor-thie desirer; and were all mens affections so high, their actions would not proue so vnworthy.

The *State* being thus in labour with innouation, the *Peeres* in counsaile about their Infant Kings Co-ronation, all busie, yet dissenting in their businesse; in a Councell holden at the Tower, *Hastings* Lord of Chamberlaine was apprehended, and no sooner ap-prehended, but executed. The not leisurely proceed-
ing by forme of Law, may seeme to plead *Hastings* innocencie, the Protectors cruelty. But they that con-
sider the nature of the people of that time, apt to se-
dition, greedy of innouation, and likely to be glad of
so pittifull a colour (for *Hastings* was a man growne
very popular) will hold the Protector in that action
very iudiciall, and, if guilty of any thing, of discretion,
and policie: But could *Hastings* be innocent, whom
g *Communes* reporteth to be a Pensioner of the French
King, *Lewis* the 11. the onely subtile Prince of that
time? Hee, of all others, that most affected tyrannie,
and was naturally the mortall enemy of this King-
dome? Or was hee fit to be a States-man or Coun-
sailor, who being corrupted by the bribes of an ene-
mie, had dissuaded his Master, the late King *Edward*
the 4. from assisting the oppressed Lady^h the heire
of *Burgundie*, against *Lewis* the French King, whereby

B

that

f Wil. Lord
Hastings,
Chamber-
laine to Ed.
the 4.

g Phil. de
Comines,
Lord of Ar-
genton in
his History.
h Mary sole
daughter
and heire of
Charles D.
of Burgun-
dy, after
married to
Maximili-
an the Em-
perour.

The Praise of King Richard the Third.

i Sheres
wife.

k D. Shacs
Sermon
at Pauls
Crosse

Sir Philip
Sidney in
his defence
of Poetry.

that Lady was driven to seeke ayde else-where, who, otherwise, was likely to haue married with the Duke of *Clarence*, or some other English Prince, and so to haue vnited that Dukedome to this Crowne, to the eternall benefit and security of both Countries; who gloried in his priuate reuenges, who not only enticed his Master, but accompanied him in all sensuality: who in the deflowring of mens wiues, and such other his vnprincelike actions, was his perpetuall attendant, and sometimes (as it is thought) would begin to him? * Doctor *Shaes* Sermon not a little illustrates the malice of his accusers: For I thinke, no man that is discreet, will imagine this Prince so indiscreet, as to haue witnesse that he commanded that Sermon, and gaue instructions what should be said: Then how do our Chroniclers report it for truth, were not their malice greater then either their truth, or their iudgement? But they are *Historians*, and must be beleened.

Alas, poore men, how would they be beleened, whose greatest authorities (as a learned and honorable Knight writeth) are built vpon the notable foundation of heare-say? men that haue much ayd to accord differing writers, and to picke truth out of partiality. But it is not mentioned, that *Shaw* ever executed this action, with allcaging him to be the cause. It is likely indeed, that *Shaw* being ambitious, gaping after preferment, supposing some such intent in the Protector (as he had a reaching head) was bold to set his *Rethorick* to sale, to publish his fancies: but seeing his hopes vanish into smoke, and his expectation deluded, seeing the Protector neither rewarded, nor regarded his *Rethorick*, he soone after languished and died: a iust example to teach *Theologians* so boldly to inter-

The Praise of King Richard the Third.

intermeddle with Princes affaires, before they bee commanded: for (doubtlesse) had the Protector set him a worke, he would haue payed him his hire. But if it were so, that he commanded the Sermon (as that is yet vnproued) was that an offence to make the people so publikely partakers of his right; yea, to prostitute his cause to their iudgements? for charging his Mother with adulterie, was a matter of no such great moment, since it is no wonder in that sexe: And surely hee had more reason to aduenture her fame, then his Kingdome, because of two evils it is wisdom to chuse the least. If it were true, it was no iniustice to publish it; and could be expected from him, but true Iustice, who was so impartiall, that he would not spare his owne Mother? if vntrue; good faith, he was therein too blame, and her innocencie the more meritorious; but certaine it is, the people approued his right: for he was crowned^m with such consent, and so great applause both of *Peeres* and people, that if wee will iudge by the outward behauour (the onely mark our iudgements may or can leuell at) we must determine them so contented, as no actions which might testifie the satisfaction of their mindes, were omitted: surely, if euer the vniudiciall multitude did any thing iudicially, it was in receiuing this Prince, whom his chiefe disgracers cannot but acknowledge for valiant, then who was more meet to restraine domesticke, to subdue forraine seditions? For these ciuill diffensions had almost wasted and made desolate this populous Nation: discreet he was and temperate, (two so rare & excellent qualities, as he that truly possesseth them, meriteth the possession of a Diademe:) for in these vertues, ioyned with that *Cardinall* vertue *Fortitude*,

m The Coronation of K. Richard the Third.

The Prayse of King Richard the Third.

(whereof also he had a very large portion) consisteth the soule of *Soueraigntie*, which whosoever wanteth (be hee a while neuer so powerfull) his owne greatness so crusheth him, that hee forfeiteth all in a moment: Most liberall he was, desiring rather to want, then to suffer worth vnrewarded: and this *liberalitie* is the onely true Nurse, and fosterer of Vertue; vertue vnrewarded being vn sensible, our flesh being gouerned, aduised, yea mastered by our senses: this worthy, this Princely ornament some calumniators haue sought in him to deface, alleadging; that his liberality to some, proceeded from his extortion from others: but euen those cannot denie him to haue beene politicke and wise; then is it likely that a Prince of his wisdom and policie, could not discerne betweene the worthy and vnworthy? And to take from vnderuersers, to bestow vpon deseruers, must be acknowledged a vertue.

He was neither luxurious, nor an *Epicure*, not giuen to any ryot, nor to excesse, neither in apparell, nor play: for had he been touched with any of these vices, doubtlesse they which object lesser crimes, would not haue omitted these: then (without question) he was largely interessed in vertues, (their contraries;) but those (through malice) are either not registred, or (if registred) so infamed, as if all his vertues had a vicious intent: yet to acknowledge the vertues of the vicious, is such a right, that what *Historian* willingly omitteth them, therein becommeth vicious himselfe. But in all that I haue hitherto among the vulgar obserued:

Culpatur factum, non ob aliud, quam exitum:
They approue, or disproue all things by the euent;
which

The Prayse of King Richard the Third.

which though sometimes it proueth like the cause, yet it is more often gouerned by the will of the diuine prouidence. And surely, but that the gracious goodnesse of God to manifest the weaknes of humane policie, ouerthrew his delignes, tooke from him his kingdome; and contrary eyther to mans hope, or our merit, vnited by a blessed and happy coniunction & the two dissenting factions, to the true establishing of sweet peace & prosperitie of this desolate kingdome: for, otherwise, had he liued to haue left Issue to haue succeeded him, such might haue beene his and their merits, that *Fame* would haue beene no more iniurious to him then to his predecessors the fourth *Henry* and *Edward*, whose raignes were polluted with much more Royall blood: for he omitted nothing, that in wisdome or true policie, might secure himselfe, or establish peace or good lawes in this kingdome.

& The two dissenting factions of Torke and Lancaster vnited by the marriage of Hen. the seventh to Eliz. eldest daughter to Edw. the fourth.

His Statutes are extant; what can be found in them not becomming a King? what, not befitting the seruice of God? the worship of Religion? the good of his Country? Yea, I haue heard of some, accounted both good Lawyers and good Statists; that in those three years of his gouernment, there were more good Statutes for the weale-publike enacted, then in 30. years before. He was no taxer of the people, no oppressor of the Commons, though he came to manage an Estate whose treasure was exceedingly exhausted; no suppressor of his subiects, to satisfie either licentious humours, or to enrich light-headed flatterers. But (alas) who robs vertue, but ingratitude, detraction & malice? what a curse is it to *Mortalitie*, that no fashion of life, no merits, no regards, can free Princes from discontentments in their life, and infamy after death?

The Praise of King Richard the Third.

who is it that heares of any one so endued, so loden with vertues, that iudgeth him not happy? yet he is defamed; and by whom? euen by those for whom he cared, laboured, and omitted nothing that might profit, committed nothing that might prejudice them.

This, the charge and commandement that he gaue presently after his Coronation, to the Lords and Gentlemen (whom hee sent home into their Countries) that they should in their Countries see Iustice duely administred and impartially, (that no wrong, nor extortion should be done to his subiects) doth testifie; this his lawes, and all his actions approue: yet neyther the care of his Countrey, his lawes, nor actions are thought to be sufficient to plead his equitie and innocencie: for malicious credulitie rather embraceth the partiall writings of indiscreet Chroniclers, and witty Play-makers, then his Lawes and actions, the most innocent, and impartiall witnesses.

It is laid to his charge (as a maine obiection) that he was ambitious, let vs examine the truth of this accusation. Was he ambitious, who was onely content with the limits of his owne Country? who sought to be rather famous for instituting good lawes, then for atchieuing great conquests? No, no, he wanted nothing to make him an accomplished Prince, but that hee was not ambitious enough: for had hee imitated that worthy King *Henry* the 5. who in a like vnsetled estate, led out the Nobilitie and people to make wars vpon forraine enemies, to make conquest of France, and to embrue their warlike swords (lately bloudied against one another) in the bloud & bowels of strangers, he might (perhaps) haue had a fortunate successe: for he wanted not the like title, he was no lesse valiant,

The Praise of King Richard the third.

valiant, no lesse politicke. So might he haue re-conquered that kingdome, and those Territories, which by the pusillanimity of some of his Predecessors were given away and lost; and (peraduenture) so busied the stirring heads of the Nobilitie and people, that they should haue had no leasure to thinke vpon any Innouation or part-taking at home: so might he happily haue secured himselfe, & enlarged the bounds of his conquests beyond any of his Ancestors. What lets or obstacles could hinder him from those glorious enterprises? His Subiects were warlike, trained vp in armes; somewhat too much exercised in bloud, because it was in their owne. His neighbors, the French, were gouerned by ^h a King, who had some policie, but ^h Lewis the
so little valour, that he would rather yeeld to any Ca-
pitulation, then heare the sound of an aduersaries
Drumme. So that his people being vnured to wars,
were easily to be conquered by that nation which had
so often beaten them in the height of their daring.

The Scots, their colleagues, hee had already beene victorious ouer: his name among them was growne terrible. For in the time of his brother hee wan from them many Castles and Holds: but principally hee conquered ⁱ Barwicke
Barkwick, the chiefe & principall towne won from
vpon their frontiers, a piece of speciall importance, the Scots by
either to make easie our entrance into that kingdom, Richard
or to keepe them from inuading ours: so that I cannot ^{the third.}
iustly accuse him of any crime so much, as that
his ambition stretched not farre enough. To iustifie
his aduersaries accusation, in this time chanced the
death of his two young ^k Nephewes in the Tower, ^k The death
whose deaths promising quiet to him, and wholly im- of Prince
posed vpon him, how truly I haue reason to doubt, Edward &
because Richard D.
of Yorke in
the Tower.

The Prayse of King Richard the Third.

because his accusers are so violent, & impudent, that those vertues (which in other men are imbraced, for which they are esteemed as Gods) they impute to him rather to be enamellers of vices, then really vertues: his Humilitie they terme secret Pride: his Liberalitie Prodigalitie: his Valour, Crueltie and blood-thirstinesse: yet in these dayes their partiall opinions are thought to be of validity sufficient, to make prooffe of any imputation: But if it were so, that their deaths were by him contriued, and commanded, the offence was to God, not to the people: for the depriuing them of their liues freed the people from dissension. And how could he demonstrate his loue more amply, then to aduenture his soule for their quiet? But who knoweth, whether it were not Gods secret iudgement, to punish the fathers transgression in the children? and if it be so, complaine of their Fate, not *Richards* crueltie: (for in these fatall things it falls out, that the High-working powers make second causes vnwittingly accessarie to their determinations) yet, in policie, Princes neuer account Competitors (how young soeuer) innocent, since the least colour of right prouokes innouating humours to stirre vp sedition, which (once kindled) threatens the subuersion both of Princes and subiects.

And if some wise and politike Princes haue imprisoned, and put to death, such as haue beene reputed their Heires and Successors, because some factious heads (weary of good gouernment, and hoping for authoritie by alteration) haue sought to establish them before their times; (as commonly giddy-brained people doe more reuerence the Suns rising then his fall) had not King *Richard* great reason to depriue them

The Prayse of King Richard the Third.

them of their liues, who were not to succeed him, but (in many mens iudgments) had most right to be inuested before him with the diadem? And (indeed) the removing such occasions of ciuill wars in a well-ruled common-wealth, is most profitable, most commendable; being no crueltie, but pittie, a ieaousie of their Subiects, and a zealous regard of their own safeties. And (indeed) if we duly consider how much the duty we owe to a country exceeds all other duties, since in it selfe it containes them all, that for the respect thereof, not onely all tender respects of kindred, or whatsoever other respects of friendship, are to be laid aside; but that euen long-held opinions (rather grounded vpon a secret of gouernment, then any ground of truth) are to be forsaken: since the end whereto any thing is directed, is euer to be of more noble reckoning, then the thing thereto directed, that therefore the weale-publike is more to be regarded, then any person or Magistrate that thereunto is ordained: The feeling consideration hereof moued K. Richard to set principally before his eyes the good estate of so many thousands, ouer whom he had raigned, rather then so to hood-winke himselfe with affection, as to suffer his Rea'me to runne to manifest ruine.

If any man shall obiect that his course was strange and vnlawfull; let him know that new necessities require new remedies, and for him there was no remedie but this one. Then if for this action hee ought to be condemned, it is for indiscretion in the managing; for as safely might he haue had the Realmes generall consent, in disposing of their liues as of their Kingdome. Had he held a secret execution best, hee might haue effected it more secretly: but he rather chose a

C

middle

The Prayse of King Richard the Third.

middle way, content to let the people know it, holding their knowledge equall with their consents: And it should seeme, the people (though they were at that time very factious) yet approued thereof: for wee find not that in any action, either inward or outward, they shewed any dislike. And (truely) such is the difference betweene the thoughts and actions, the dispositions of Princes and Subiects, that I hold no Subiect sufficiently iudiciall to censure them: their courses so vnlike, that what is meet, expedient in a Prince, in a lower fortune is vtterly vnmeeete, vnexpedient. Therefore let no seruile condition aduenture to condemne them, since all such eyes lose their faculty, if they but gaze against the Sunne of Maiestie. It is sufficient for vs to know how to obey; this Nature commandeth and exacteth of vs: but to search into the actions of our Commanders, dilates more curiositie then honesty: Nay, though wee would, we cannot: for our knowledge extends to things equall, or inferior; those above vs, in Diuinitie, are comprehended onely by faith; in terrene matters (if superating our estates) they are only snatched at by supposition. And this our Lawes approue, which appoint euery man to be tryed by his Peeres: shall then the head, the director of ciuill policie, the annoynted Maiestie of a King, be barred from the right allowed to Subiects? No (surely) it is preposterous, most vnlawfull to condemne a King if not found faulty by a Iury of kings. Were man in his innocencie, this aduice were not lost: but being noursed in misusing of his malicious tongue, euer to condemne others, neuer to amend themselves, it is (as they will be for their abuse) perpetually lost; No more then for them.

*a King
not to be
condemned
but by a
Iury of
Kings.*

Let

The Prayse of King Richard the Third.

Let vs yet further cleare this wronged Prince : It is constantly affirmed (say our Chroniclers) that hee first noysed, after, contriued the death of his Wife : and that it was bruited before it was effected, thereby with her sorrowes to confirme the report. This euidence they adiudge pregnant & effectuall enough to condemne him : Did Fame neuer lye ? What are more generally receiued for vntruths, then flying reports, seeing no creature sensible will giue credit to Fame, or take her word without a surety, whom they may assuredly know to be credible ? But constantly (say our Chroniclers.) Could their words be so constant, whose actions were the very stage of inconstancie, who opposed, deposed kings at their pleasure, and (to make sure to be no worse then they were) swore allegiance to two Princes at once, and with both broke their Oaths ? But I will spend no more time in prouing the vanitie of these Chroniclers, since their owne penne contradicts it selfe; first, shewing the affections of this people to be mutinous, and after approving them : for certaine it is, (but vncertaine that the King caused it) that such a rumour there was, and that it made a great impressiō in the Queene, deeming (as women are euer fearefull) this propheticall relation to be the forerunner of her end: which bewayling to her husband, hee fought with all kindnesse to remoue that melancholy fantasie. What more could hee doe to testifie his loue, to cure her passions ? But how absurd is it to thinke or imagine, that the King contriued her death ? where if hee had pleased to marry else-where (for that is made the cause) hee might and would haue vsed a more safe meanes by a diuorce. Did not the French king *Lewes*

b Anne
wife of K.
Richard
the 3. daugh-
ter of Ric.
Neuil E. of
War. and
widdow of
Prince Ed-
ward, son
to Henry
the 6.

c To Henry
the 6. and
Edw the 4.

not hee
not hee
not hee

The Prayse of King Richard the Third.

^d The wife
from whom
he was di-
vorced, was
Ioane,
daughter of
Leues the
12. sister of
Charles
the 8.
Gui Lib. 4.

^e The death
of Anne
wife of Ric.
the 3. and
second
daughter of
Richard
Neuil
Earle of
Warwicke.

^f Colling-
borne exe-
cuted for
Treason, not
dishelling.

the 12. (because ^d his wife was barren, and crooked backt) sue a diuorce, & obtained it from Pope *Alexander* the sixt, & afterward by his Dispensation married with *Anne* Dutchesse of *Britaine*, the widdow of his Predecessor *Charles* the 8? Might not King *Richard* haue done the like: for he had the like cause (his wife being barren) whereof he had often complained to *Rotheram* then Archbishop of *Yorke*? And the Popes of those times were not so nice conscioned to deny Princes such requests, but were easily wonne thereunto either by fauor or rewards: therefore that he contriued her death, was a slanderous, false, & absurd accusation; but her time was come, which *Mortalitie* might sorrow, but sorrow might not preuent, Death being deafe to all humane lamentations.

After her death, being desirous to reconcile himselfe to all such as held themselves offended (as at his Coronation hee had done with *Fogg* a meane Atturney, who had highly offended him) hee laboured to winne the one sort with benefits and rewards, and freely pardoned the others misbehauours and offences: He had no cause to feare *Fogg*, therefore Feare was not the cause: No, it was a worthy, a kingly humilitie, that would rather abate of his greatnesse, then to haue it stayned with the blood of so meane a vassaile, for a crime committed against himselfe; yet was hee guiltie of counterfaiting his Royall hand and Signet, and of a most vnttrue and infamous libell. Therefore how falsely doe our Chroniclers seeke to cleare *Collingborne*, who was (as may appeare by his Inditement) ^f executed for Treason against the State, not for that ryming, foolish, ridiculous Libell? for neyther they, nor any other can

euer

The Praise of King Richard the Third.

euere proue, that euere he reuenged any iniurie what-
soeuer, committed particularly against himselfe. For
the good and safety of his kingdome and people, hee
was zealous, he was feruent: for, only for their peace,
for their quiet, hee was content to suffer his neere
kinsmen, his dearest friends to be executed; so now
with the mother-Queene he laboured reconciliation,
he often solicited it, at the last hee effected it: This
rare, this excellent worke of *Christianity*, this true cog-
nizance of a *Religious Queene*, our *Chroniclers* defame,
and impute it to her as an horrible crime: Such is the
obstinate error of mankinde, that, when hatred is
by God absolutely prohibited, they dare say and
maintaine the contrary: but (were not they thus
corrupt, partiall, gouerned wholly by affection, not
truth,) their Histories would be the wisest guides,
making men that are young in yeeres, olde in iudge-
ment, making experience most precious, most cheape:
For Knowledge, Iudgement, and Experience are
dearely purchased, when wee must wander into infi-
nite errors, ere we can be perfect in our way; nay,
they were most deare, were they had with no other
expence, but growing old before we enioy them, wax-
ing rotten, ere they grow ripe. The end and scope
of this reconciliation was, to vnite himselfe in marri-
age with his Niece: a contract (no doubt) incon-
uenient, and prohibited the *Vulgar*; but amongst
States-men it is like to produce infinite good, both to
Prince and people. It is an inconuenience, most con-
uenient, nothing strange, because vsuall, and accusto-
med amongst Princes: tolerated, yea allowed by their
receiued Oracle of Diuinity, the *Pope*, who conside-
ring the cause, ordinarily dispenseth with the *Consan-*
guinity.

^d The Lady
Elizabeth
eldest daugh-
ter to Edw.
the fourth,
after wife to
Henry the
seuenth.

The Praise of King Richard the Third.

guinity. It is granted that this desire of marriage was mentioned by this King, in respect of the publike peace; to make satisfaction to the Mother, in exalting the daughter, for the delecting of the Sonnes, and to auoide the effusion of much of the peoples blood, which was likely to be spilt, if his Niece should marry else-where: as if (say our Chroniclers) the first could not be established, the latter auoided without this *Platforme of Policie*; No, had not Gods secret working beene beyond mans wisest apprehension, it could not: for well he knew the head-strong obstinacie of this people could hardly be kept in awe by a man, therefore impossible to be restrained by children: this made him dispossesse them of their Kingdome, and (peradventure) of their liues: for had they beene suffered to liue, they would euer haue bin the fire-brands of new seditions; and therefore he thought it more conuenient, they should be quenched with their own blouds, then with the blouds of infinite numbers of the people; yet to make satisfaction for this wrong, (if it were a wrong to depriue the disturbers of the common good) he was contented and much laboured to marry their Sister, his Niece: but hee is therefore adjudged ill: why? because his accusers would be reputed good, though (without doubt) hee was a good Prince, and they all, or the most part of all, euill, phantasticke, and seditious people. And euen at this day, though the fortunate and successfull gouernment of our later Princes, hath somewhat altered their natures, & bettered their conditions; yet it were a lesse difficult quest to find one good man, then many. But it pleased not the diuine ordainer of marriage to permit that coniunction, but rather to set a *Period* at once to his kingdome and life.

About

The Praise of King Richard the third.

About the time of the plotting of this mariage, the iudiciall *Buckingham*, (not thinking himselfe sufficiently regarded) grew discontent, and got the Princes fauour to retire himself into the Country; where (no doubt) his fantastick melancholly would soone haue vanished (being a man more happy in the inheritance of his father, then in the legacie of Nature, discretion, or iudgment) had not the Prisoner corrupted the Iaylour: namely ^a *Moreton, Bishop of Ely* (committed by King *Richard* to his custodie) who finding this Duke discontented, more desirous to inflame his griefes, then to redresse them, with his fiery wit so wrought vpon the Dukes combustible matter, that sodainly he brought him to kindle a fire of rebellion, and to take vp armes against his Soueraigne: This K. *Richard* soone hearing, he prosecuted him as an enemy, and so laboured (what by his owne wisdom, what by his especials) that within a while he tooke his head from his body, for being no better able to aduise him in his proceedings: Was it a fault to punish perjury in him, who had sworne true allegiance? then the executing of Law is a sin; if so, let transgressors be accounted innocent, and Magistrates and Iudges guilty of transgression. And had this been the action of some other Prince, it had beene good, iust, necessary; but being his, it is censured the contrary; so that sinne is not sin, nor vertue accounted vertue, by their owne natures or effects, but are made vertues or vices, by the loue or hate that is borne to the committer: such is our humane vnderstanding, as they rather confound all things, then by distinguishing them to make choise of the worthiest; For let a Noble-man be popular, if he haue an ill face, it is termed warlike; his drunken-
nesse

^a This *Moreton* was after in the reign of *Henry the seventh* Archbishop of *Canterbury*, Cardinal and Lord Chancellor of *England*.

^b The death of *Henry Stafford D. of Buckingham*, beheaded at *Strewsbury*.

The Praise of King Richard the Third.

ness is termed good-fellowship; his slouenlinesse, humil-
militie; his prodigality, liberality; Thus is vertue sup-
pressed, and forced with her own titles to adorne her
mortallest aduersaries. But, to returne to our defamed
King, had not his mercy exceeded his cruelty, his
safety had been better secured, and his name not so
much subiect to obloquy: for though he cut off the
head of a mighty Conspirator, yet hee suffered the
conspiracie to take so deepe root, that (in the end) the
branches thereof ouertopped his glory, and oversha-
dowed his greatnesse. For ^cthe Countesse of Rich-
^cmond labouring in her sonnes right, daily enticed and
inueigled many to be of her faction: to strengthen
which the more, it was plotted betweene the two
Mothers, to ioyne the two dissenting houses in vni-
tie, by ^ca marriage. This practise the King wel knew;
yet mercy, loue, lenity so preuailed with him, that hee
onely sought to preuent that coniunction, by vniting
his brothers daughter with himselfe, and inflicted no
other punishment on the Countesse, but onely the
committing of her to the custody of her ^cHusband.
Would a cruell bloud-thirsty Prince haue done so?
Could any thing haue been performed with more
mildnesse and lenity? Could he doe lesse then let her
vnderstand, that hee knew her secretest practises?
Surely if hee were an Vsurper (as that he could not
be now, standing after the death of his Nephewes in
the same ranke that *Edward* the fourth his Brother
did) yet his equity in iustice, his mercy in pardoning
offendors, his care of Religion, his prouidence for
the safety of the people, should and ought to haue
tempered the bitternesse of his most malicious ene-
mies: With no lesse mercifull gentlenesse he vsed her
Husband,

^cMargaret
Countesse of
Richmond,
wife of

Thomas
L. Stanley,
mother of
K. Henry
the seventh.

^dQ. Eliza.
mother to
Elizab. el-
dest daugh-
ter of Edw.
the fourth,
and Marg.

Countesse of
Richmond,
mother to
Henry the
seventh, af-
ter King.

^eYork and
Lancaster.

^fThomas
L. Stanley,
after by
Henry the
seventh cre-
ated Earle
of Darby.

The Praise of King Richard the Third.

Husband, (and that) at such time as her sonne was already landed, and made claime to the Kingdome: for he onely tooke his sonne^d the Lord *Strange* as an Hostage, and then suffered him to go into the Country to leuie his forces: so farre was he from bloud and cruelty, as, though he knew his alliance to the contrarie faction, a motiue, sufficient to make him (as indeed he did) incline to their ayde, though he might iustly suspect him, & could not haue wanted colour to haue beheaded him (as being father-in-law to his Competitor) yet he onely detained his sonne in his Campe; and when he had assured notice of his Fathers disloyall reuolt, yet hee suffered the Hostage of his loyalty to liue: an euidence effectuell enough to testifie, that he desired rather to settle, then to ouerthrow the quiet of this Land; that he laboured to winne the hearts of his subiects, rather with meekenesse then cruelty: What Prince could haue done lesse? Nay, what King would not haue done more? since both the effect, and the present feare, are both such inward tormentors, that it is hard to determine which is most grieuous: so opposite, so contrary to the nature of a Prince borne, (not to feare, but to be feared) that it is most iust, most naturall, to remoue such a terror. But now^e the *Heire of Lancaster* being come to challenge the Crowne, what did the King? Did his spirits faile him? Was his magnanimous courage danted? No, he then gathered new spirit, hee new steeled his courage, hee withstood him with the height of fortitude; protesting rather to die valiantly, then to liue lesse then a King. With what a *Roman-like* spirit did he resist Fortune? being ouerthrowne, how Heroically did he encounter with death? This our detracting Chroniclers cannot but acknowledge: for so high, so powerfull was

^d George
L. Strange,
sonne and
heire to
Tho. Lord
Stanley.

^e Henry
the 7.

The Prayse of King Richard the Third.

his magnanimity, that (in spight of malice) it preuaileth, and (like the Sunne) breaketh thorow the misty clouds of his aduersaries slanders : Was it a fault to withstand the *Lancastrian* heires claime? then those are faulty, who being in possession of lands, to proue good their title, prosecute suits, & are ouerthrowne by the Law : for the sentence of iudgement makes them to perceiue that to be an error, which before they imagined none. Besides, he knew well, that his kingdome & life had both one period, to which life he was perswaded his Competitor had no right, & therefore he would neuer be guilty of such a sin (as wilfully to betray it) till he who lent it him required repayment.

Had his life, his actions beene most abominable ; yet (like a slaue) to haue yeelded his throat to the execution, would haue beene an imputation beyond all other imputations : but could hee as openly haue manifested his other vertues, as he did his valour and policie, the worlds opinion had beene otherwise, and I neither had taken such paines to defend his innocencie, nor in some weake iudgements to endanger mine owne. But surely he did couragiously and valiantly withstand his enemies, with great expedition rallying his forces, and performing all things with wonderfull celerity, he went to encounter the disturbers of his quiet.

a King Richards
dreame the
night before
the battel of
Bosworth.

b Plutarch
in the life of
Cæsar, Dion
& Brutus.

It is reported, that, the night before the day of battell, he dreamed a most^a dreadfull & horrible dreame, which by our Chroniclers is interpreted to be a testimonie of his wicked and tyrannous life. Did not *Cæsar*,^b before hee attained the Empire, dreame that hee knew his owne Mother carnally? Had not both *Dion* and *Brutus* the figures of terrible spirits represented vnto them, the night before their end? and yet these

The Prayse of King Richard the Third.

these were reputed good men, and louers and protectors of their Country; and because K. *Richard* dreamed with some terrour, must his life of necessity be euill? O vaine! O friuolous obiection! But they hold this dreame to be a compunction of his conscience: happy Prince to haue so indiscreete slanderers; for how could they more truly witnesse his integrity, since only they which reuerence & feare God, are indued with that inquiring conscience, which censureth their actions? for they which are giuen ouer to a reprobate sence, are insensible of that good Angell, which seeketh by telling vs our faults, to make vs repent our sins past, & to be wary, lest we commit any more.

Surely, I thinke, his conscience (like a glasse) presented before him the figures of all his actions; which he faithfully examining, humbly craued pardon for his misdeeds: and so hauing made attonement with God, like a deuout Penitentiary setled his minde, hee went with alacrity to the bloudy Court, where the cause of his life was to be tried, where his sword being his Aduocate, pleaded most valiantly. In all which tumult, he failed neither in discretion, nor in execution, but boldly encouraged his Souldiers, both by word and example.

There is extant in our Chronicles, an ^a Oration, which at that time he made to his Souldiers, wherein he confesseth his errours, and desireth pardon of all the world, as he hoped his repentant teares had obtained mercy of God.

a The Oration of King Richard, Holinsheds Chronicle in the end of his reigne.

What a Saint-like thing was this, for a King, to craue forgiuenes of subiects? for a General, to humble himselfe to his Souldiers? What could it be but the effect of a more diuine, then terrene vnderstanding? If (like the common fashion of men) he would haue

The Prayse of King Richard the Third.

put his affiance in humane assistance, and neglected his God, he might (in common reason) haue promised himselfe the victory, being double in forces, and nothing inferiour, either in valour or policy; but he acknowledged and confessed the power of the most powerfull: he knew that it was not the multitude of men, but God, that giueth the victory, and therefore hauing first made peace with his owne soule, he humbled himselfe, and asked pardon of those, ouer whom he had gouernment: knowing no gouernment to be so perfect, wherein some good men are not offended.

This was the effect of his compunction; to put him in remembrance, that Princes are mortal, and that his being a King, bound him to a more strict reekoning, then one that enioyeth a lesser Farme. Now whether this mercifull remembrance of God disgraceth him, iudge ye that haue grace. But now (both battels being ioyned) what did this valiant King? Did hee onely stand to giue directions to others? No, he did rigorous execution with his sword vpon his enemies.

Did he, when hee perceiued some of his Subiects disloyally to reuolt, and that his forces were put to the worst, think vpon yeelding or flight? Though by some of his faithfulest seruants he was counsailed to flie, and for that purpose presented with a Horse of wonderfull speed, yet he would not: for hauing been inured to conquest, he scorned to yeeld: hauing been a King, he would not die a vassall; and therefore, because the garland was a Crowne, the prize a Kingdome; Victory, Maiestie, & perpetuall renoune the reward, this Lyon-hearted-King couragiously charging his speare, ran into the Battalion of his aduersaries; where, with his owne hands hee slew the stout

^a Sir William Brandon Standard-bearer to Henry the 7. slain. He was Father to Charles Brandon, after created Duke of Suffolke, by Hen. the 8.

^a Sir William Brandon, Standard-bearer of his enemy:

he

The Prayse of King Richard the Third.

he ouerthrew the strong and valiant *S. Iohn Cheney*, & singled out his Competitor: who being the most Heroick & valiant Prince of those times, yet had doubtlesse been flaine, had not he bene rescued by *S. William Stanley*, who came happily with three thousand men to his rescue, who on all sides encompassing *K. Richard*, so assailed him, that though he did more then a man, though his sword acted wonders, yet being oppressed by so great a multitude, hee was there manfully flaine, not overcome, for he conquered the betrayers of men in danger, Passion and Feare.

Thus lost he both kingdome & life, but nothing diminished his interiour vertues: When the adiudged punishment is performed, our lawes doe account the offender as clear of the crime, as if he neuer had committed it. Why should this common benefit be denied a King, since if guilty, his blood made restitution, and being dead his royal body was despoiled of all kingly ornaments, left naked, & not onely vnroyally, but inhumanely and reprochfully dragged? Yet neither can his blood redeem him from iniurious tongues, nor the reproch offered his body be thought cruell enough, but that we must stil make him more cruelly infamous in Pamphlets and Playes. Compare him now (iudicious reader) impartially with other princes, iudge truly of all their actions, their forme of gouernment, and their Statutes and Ordinances, the vpholders, the strength, the sinewes of gouernment, and thou shalt find him as innocent of cruelty, extortion & tyranny as the most; as wise, politike and valiant as any: if so, censure him, his actions, his ordinances, according to their deserts, and this Treatise of mine as a charitable well-wishing to a scandalized and defamed King.

Yet for all this know, I hold this but a Paradox.

FINIS.

THE



THE PRAISE OF the *French Pockes*.



T is the complaint of an ancient Writer ;
Nulla tam modesta felicitas est, quam maligni-
tatis dentes vitare possit : There was neuer
any felicitie, whether moderately seasoned,
or compleat in perfection, so happy, that could auoid
the griping teeth of enuy and backbiting. Out of
which naturall in-bred malice, men doe not sticke to
defame and discredit the most noble and illustrious
disease of the *French Pockes*, and to wrong those that
be the worthy subiects in whom they reside : inso-
much that the very mention of them is so noysome
and offensive, and doth so much overcome their sto-
mackes, as the naming of the things which are the
purgings of the belly, and are within the ward and
bayliweeke of the girdle. Whereas the name of the
Pockes is of so reuerend estimation, and soundeth so
pleasingly in the eares of them that are not passio-
nate, that even *Diana* her selfe whom the *Paynims*
adored for their Goddesse of Chastitie and honestie,
tooke her name from them ; whom the Latines call
Bubones, the French *Bubes*, and the Spanish *Buvas* ; so
is shee called *Bubastis*. Yea, the famous *Starre Boötes*,
which guides *Charles* his waine, admits the syllables
into his name, and is called *Bubulco*. And why then
should men heare on earth think scorne of this name,
which

The Praise of the French Pocks.

which is well brooked by stars of the first magnitude, and Goddesses of the fairest beauty? But because *Derivations* doe many times *drive words out of fashion*, & a notation of names is of all the Artificial Arguments in Logicke one of the weakest, lest, by seeking to lift the Pasty by one end, we marre all; let vs fasten vpon something more materiall, and from the originall of the word, come to the beginning of the thing.

Amongst those rich treasures, which *Christopher Columbus* brought home into Spaine, after his discovery of the Indies, one of the chiefest was the *Pocks*; For in his Fleet (amongst other fraught) were wafted ouer certaine Indian women, with whose happy conuersation the *Castilians* came home plentifully furnished with this holy contagion. Holy I call it, because the cure of it is that, which they call *lignum sanctum*, or *Guaiacum*; Holy, for the place where it is healed, which is the Hospitall, called by the French, *Maison-Dieu*; and holy, because they are great helps to make them that haue them, Saints. For, whosoever shall behold the outward mortification of a pocky companion, the delicacie of the tone of his voyce; his pale and meagre face; his wan colour; and his whole body broken and disioynted, that a man may shake all his bones together in his skin; and lastly, shall see him wholly made a very picture and painted table of Repentance; he may see sufficient tokens (at least-wise) of apparant holinesse: for you neuer see fat panches, and plump cheekes, and idle fellowes euer admitted into the schoole of repentance; nor into the Stewes the workhouse of Courtizans; nor in the Hospitall and Lazer-house of the *Pock-rotten* aduenturers.

Among the three Capitall enemies which with fire
and.

The Prayse of the French Pocks.

and sword doe assaile the soule, the greatest of them, which is the flesh, is wholly subdued by the *Pocks*: because by them it is made vnable to exercise any vnlawfull act. Is there any thing in the world that doth more open the gates to holinesse, then to take away the occasions of sinning? and what is there that hath more efficacie to withdraw a man or a woman from occasions of euill, then this holy Leprosie? for if a woman know that a man hath the *Pocks*, she flies from him as a ragged sheep from a bramble-bush. Againe, what greater token of holinesse can there be in a man, then to haue a sense and feeling of his sinnes? Now who is hee that doth suffer greater griefe and paines for his sinnes, then he that hath the *Pocks*? Who are more franke and more bountifull in gifts then such men? for a *Pock-master* was neuer accounted a pildraltry fellow. For as when wee see a Black-moore crosse the street, wee say, speaking by the contrary, There goes *John Blanco*: or when wee see a common woman, we likewise say; there goes a *good one*: so we call this holy infection, the *peeling disease*, vnderstanding that such a one will part with his very skinne.

All other aches and paines haue some enemy that may destroy them; or by a bill out of the Apothecaries shop, like a writ of Remoue, they may be dislodged; but the *Pocks* haue made their peace with all drugs and confections. There is not found among all the Phials and Gally-pots any Simple or Syrop so powerfull, that can disturbe the *Pocks* out of their possession: whence it is plaine, that it is wrongfully and abusiuely called an infirmitie; for the word *infirmitie* argueth and importeth want of firmnesse; whereas the *Pocks* are so farre from not being firme, that to
him

The Prayse of the French Pocks

him that hath once caught them, they continue so firme, so stable, and so well settled; that they neuer forsake him, but accompany him to his graue; and I thinke, into Purgatory to, because no lenitiues or purgations, can eyther asswage their paine, or drive them out; surely so good a thing neuer goes to Hell.

They that set out the worth and greatnesse of that excellent Poet *Homer*, ascribe it much to his honour, that hee drew his beginning from many Cities and Ilands, as *Smyrna*, *Rhodos*, *Colophon*, and the like: how much greater is the honour of this spreading Gangren the *Pocks*, which deriues his descent not from Ilands and Cities, but from great Kingdomes and Prouinces. Some call it the *Neopolitane disease*, others the *French euill*; some the *scab of Spaine*, others the *Indian sarampion* or *tetter*, and *Ring-worme*; others that speake with some reuerence & respect to these Lady-mistresses, they feare to vsurpe their proper name; they doe not say plainly to a man, You are a *Pockie-Knaue*, but rather *Vous auez*, sir ye are pepper'd; and indeed such is the dignitie and greatnesse of this maulander, that they speake of it, after the stile of Kings, and Dukes, and Grands, in the plurall number. For whereas we commonly call blaines and sores in the singular number, the *scurfe*, or the *scab*, or the *Winchester-goose*, these are all saluted in the plurall number, the *Pocks*, as if they shold stile themselves, *nos bubones*, & *pustula Gallicana*. And well doth this stile agree vnto them, because they deale royally and nobly with their attendants: for whereas in Princes Courts, they that are suitors, do not see an end of their pretensions in many years, & when all comes to all, they seldome reape the fift part of what they sued for: these nobles

E

doe

The Praise of the French Pocks.

doe soone dispatch all that negotiate with them, or plead at their barres, wonderfully well provided for.

Now let not any man object as an inconuenient, that the *Pocks* doe peelee all those that are of their fraternitie and liuery, and make them as bald as an egge: for if we consider it, they doe vnto them therein no small benefit: For looke what proportion the leaues beare to the tree, feathers to a bird, the same haue the hayres and the bush-naturall to a man, that is, they are giuen both for an ornament and a defence; for a couering and for comlineffe.

And seeing that Nature doth doe trees a fauour, in making them to shedde their leaues, and Fowles to moult their feathers, that so shee may dight them and cloath them yearly with new; she doth not deale so with men, but leaues them to themselves, to effect it by their owne industry and prouidence, wherunto when they are disposed to moult, & to doe off their perriwigs or perruques, the *Pocks* in this case is Natures agent, which doth maintaine her selfe with that which is most delicate in that subiect, such as are the thin locks of the head, the daintinesse of the eye-lids and the eye-browes, the venerable beards, & the most valiant mustaches: for neuer any timorous and white-liuered cowards haue the *Pocks*, but the most foole-hardy aduenturers are admitted into this Corporation.

It is a rule infallible, that men are vsually such as are those with whom they conuerse. And who are they (I pray you) that are most hanted with the *Pocks*: but noble Lords, Causaliers, and men of high parentage? The plow-swaine or day-labourer neuer knew that there was any such thing in the world as the
Pocks,

The Prayse of the French Pocks.

Pocks; such is their miserable ignorance: nor yet the Porters or Carre-men are greatly troubled with this luggage in their owne persons; neither doe they euer descend so low as to chare-maids & tankard-bearers. But you must seeke for them amongst the lusty gallants, and gay Ladyes that ruffle it in filkes, and outward brauery. And therefore may it please thee to be aduertised, gentle Reader, whosoever thou be that standest vpon complement, that whensoever thou shalt salute such a Lady or Cavalier in the street, by vailing thy bonnet, know, that by that obeysance thou dost homage to two Grandes and great personages at once, one to the party principall that is obuius to thy eye, the other to the *Pocks* which he carrieth about him.

How doth the world dote vpon Astrologers and Star-gazers, that can foretell and diuine of things to come, whether they be the writers of the Greeke *Menologies* and *Calenders* of the Monthly variation of dayes; or Prognostications of the Changes of the Moone: or dayes Almanackes for the alteration of the weather? Whereas there is no Astrologer more weather-wise then a Pock-master, or whose predictions are more certaine? for, if there be any change of weather or season approaching, presently the intrinsecall accidents that cleaue to his bones and sinewes, doe giue him a perfect notice of it, in that hee feelleth any ache in euery commissure of his ioynts, and his bones doe euen rattle in his skinne.

Adde hereunto, that men thus affected (or infected rather) haue this great priuiledge aboue other men, that although they be in vassallage, & slaues by condition, yet are they obserued & respected as absolute

The Prayse of the French Pocks.

Lords ; and are serued of euery body, whereas they serue none but God, whom by the *Pocks* they are brought to remember. And see, I pray you, to what a Lordlinesse they are aduanced, in that not onely their persons are in a manner sacred, and may not be approached but at a certaine distance; but whatsoeuer is about them and belongs to their necessary vse cannot safely be touched of any man, as if they were some holy Reliques : for no man dares to lye in their bed, or to weare their cloaths, or to drinke in their cup, or to sit in their chaires; men willingly withdrawing themselves from these things, as from vessels consecrated to this great Idoll of the Bubositie.

Howbeit, it is not greatly to be maruailed at ; that the *Pocks* haue attained to so high a pitch and prerogatiue of excellency, considering that the same act and operation, and the same instruments which Nature imployeth to produce a man, which is the noblest of her creatures ; the same are also the generature causes of the *Pocks* ; I meane, the great and honourable *Pocks* : for those other pushes and inflammations that arise in the body, of cold, or from an ouer-heated and exulcerated liuer, are not properly Pocks, but Pouts and Pimples. So then, this reason being considered, the *Pocks* may very iustly take state vpon them, and stand vpon *puntillas* of honour, and out-braue a man to his face, and say, that they are issued from as good Parents as hee. And surely it seemes no lesse ; for as they that are Nobly borne, the better to shew their greatnesse and to maintaine their state, they liue retiredly in the inmost and remotest roomes of their house: so do the *Pocks*, out of the same rule and reason of State, keepe residence in the very bones.

The Prayse of the French Pocks.

bones and the marrow of him that hath them; which is the reason also why for their birth and honourable rank, they find place & entertainment in *Loues Court*, into which nothing is admitted, but what saoureth either of greatnesse or of goodnesse, as braue, resolute and determinate men; gallant and faire women; free discourse; wanton witty Poems, and plenty of great *Pocks*. And lastly, what greater token can there be of a Noble Nature, then to shew thankfulness to thoe that haue suffered any thing for their sakes, or done ought to procure their good? in which kinde of retribution the *Pocks* are no way deficient. For whereas the nose in the purchase of the *Pocks* doth suffer a kinde of lesion and hurt by the arrosion of its gristle; to make it ample amends and satisfaction; the *Pocks* do make the nose the trumpet, or horne-pipe of their owne prayses; whose gracefull tone varied Chromatically vpon the musicks and halfe-notes of snuffing and snorting, is much like the vntamed voyce and braying of *Silenus* his Hobby-horse.

Now if there be any man so ill an husband, that amongst other things of his owne getting and acquisition hath not beene so happy, as to become owner of the *Pocks*; let him blame himselfe for an vnthrif, that hath misspent his time; and say, that hee is without them, because they are not within him: or with the Spaniard, that *he wants them, because hee is not worthy of them.*

To no las padezca,

Por que no las merezca.

Carne stoliendas de Castilla. Noche tercera.

F I N I S.

The Praise of Nothing.

Rardon, Graue Sages, Natures Treasures,
Earths best Surueyers, Heauens best measures,
Who in the deepes of Sciences doe wade,
Teaching that Nought of Nothing can be
I will untwist the strength of your decree, (made.
And from your errors Labyrinth you free.
Sith to the making of this All-Theater:
Nothing but Nothing had the All-Creator:
And as the structure of this worlds great masse,
Out of vast emptinesse first reared was,
Embellisht with each curious ornament,
Without or staffe, or matter preiacent;
So by great Nothings franke and free expence,
We yet enioy each rarest excellence.

For Nothing is more precious then gold:
'Mongst all those things which Neptunes armes enfold,
'Mongst sublunarie bodies which doe range,
About th worlds Center suffering daily change,
Which fill Fates most-main, and which death doth mierce,
Driuing them from their cradle to their hearse:
Amongst all these, and what so else we haue,
Nothing did euer yet escape the graue.
Nothing's immortall: Nothing euer ioyes;
Nothing was euer free from all annoyes.
Why should not Nothing then of vs expect,
That Shrines and Altars we to her erect?

Nothing more ioyous is to vs then light;
Or the Springs flowrie mantle all bedight
With Pinks, and Primrose, when sweet Zephirs breath
Inspireth life after long Winters death.

Nothing

The Prayse of Nothing.

Nothing is safe in warre, Nothing in peace
Is iust ; which made Tibullus once confesse
That to auoid all danger, dread and scath,
The happiest man is he that Nothing hath.
He Theeues by land, nor Pirates feares, nor wracks,
Nor iugling Iudge, whose sentence often racks
The richer Client, who must seldome spare
To waste his wealth in fees, his health with care.

So Zenoës wise-man onely doth aspire
Nothing to couet, Nothing to admire.

And Socrates it his profession made,
Nothing to know : which is a thriving trade ;
Sith not to know, but to haue much to giue,
Is that which purchaseth best meanes to liue.

The Alchymist, who with Spagyrick trickes,
Doth sometimes sublimate, and sometimes fixe,
His baser mettalls by a Chymick fire,
Excocting them by Art and fell desire,
From Stannar and Calaminary mould,
To turne crude Mercure, into liquid gold.

How ! how doth he in this gulfes Baltick sound,
His wit, his wealth, himselfe and all confound !
And all for Nothing, iⁿ whom he is in thrall,
And mongst fooles morall, a pure Naturall.

Nothing to Phœbus is unknowne, vnscarin'd,
Of him that number could the Lybian sand.

And you great Clerks, who dry and waste your braines,
Through sleepelesse nights, and with vncessant paines
To compasse Knowledge ; if I should but aske
Th^e intended end of all your toyling taske ;
Your answer, I suppose, to this would tend,
That you know Nothing, Nothing comprehend.

Yet Nothing is more bright then Summers Sunne ;
Or purest flame. Nothing can swiftly runne,

Stannar is
the Mother
of Mettals.
Calamina-
ris lapis, out
of which
brasse is
drawne.

Architas
Tarenti-
nus. Hor.
lib. 1. od. 28.

And

The Prayse of Nothing.

Tangere
enim aut
tangi nisi
corpus nul-
la potest
res.

*And flie as swift without both feete and wing ;
Without a voyce, Nothing can sweetly sing.*

*Nothing without a body can be touch'd,
As wise Lucretius grauely hath auouch'd.*

*Nothing can moue without exchange of place :
Nothing is seene without faire colours grace.*

*Nothing's more helpfull to assuage our smart,
Then noble Physicks euill-curing Art.*

*Whosoever then is liuer-sicke of loue,
And faine would Philtres and loue-potions prone ;
Let him not seeke to th' helpe of Magick charmes,
For no such spels will ener heale his harmes.*

*Onely of this let him himselfe assure,
That Nothing can Loues hot Impossthems cure.*

*Yea those who once haue past the Stygian lake,
Nothing can them from Death recouer backe,*

*Nothing can conquer the infernall Furies,
Nothing can alter their eternall Iuries.*

*The Giants felt when with the Heauens they stroue,
Nothing more fearefull then the wrath of loue.*

*The Gods feare Nothing ; Nothing keepes in awe
Rebellious men that reake not of the Lawe.*

*Nothing with God may be compared right,
For Iustice, Wisedome, Maiestie, and Might.*

*And though within, God fill this spacious Round,
Yet Nothing may without it well be found.*

*This is the taske that I did undertake,
Of Nothings Nothing, something for to make.*

*Iohannes Passeratius apud Theodorum
Bezam in Epigrammatis.*

FINIS.

THAT

THAT IT IS GOOD

to be in DEBT.

WE are fallen into that dotage of the World, in which, the worst things doe ouertop the worthiest, Sence doth beset the Vnderstanding, drinke ouercommeth the braine, and the eye beguileth and misleadeth the sight. And therefore in tender commiseration of mankinde, I will endeavor to rectifie their iudgment in a Paradox, then which there hath none more intricate, been discussed and canuassed among the Stoikes in *Zeno's* porch, that is, That it is better for a man to live in debt, then otherwise.

Ordinar ab uno, I will begin from the Egge, that your concoction may be the easier. In the whole course and frame of Nature, we see that nothing is made for it selfe, but each hath a bond of duty, of vse or of seruice, by which it is indebted to other. The Sunne by his splendor to lighten all the world; by his warmth and heate, to cherish and comfort each liuing and vegetable thing. Yea, man himselfe is so framed of God, that not onely his Countrey, his Parents and his friends claime a share in him, but he is also indebted to his dogge, and to his Oxe, to teach the one to hunt for his pleasure, the other to labour for his profit: so that *quicquid habet genij, ingenij moris, amoris*, the abilities of his spirit, the affections of his minde, he hath them for others, as much as for himselfe; nay,

That it is good to be in Debt.

the more for others, by how much he desired to be the greater Lord over others. Let him but looke into himselfe, & see how his constitutive parts are debtors each to other, the soule doth quicken and giue life to the body, the body like an *Automaton*, doth moue and carry it selfe and the soule. Suruey him in his parts, the eye seeth for the foote, the foote standeth for the hand, the hand roucheth for the mouth, the mouth tasteth for the stomacke, the stomacke eateth for the whole body, the body repayeth backe againe that nutriment which it hath receiued, to al the parts, discharging the retriments by the *Port-Esquiline*, and all this in so comely an order, and by a Law so certaine, and in so due a time, as if Nature had rather man should not haue beene at all, then not to be a debtor in euery part of him; which hath made me resolve, that to whomsoever I meane to be a friend, I will strue to be in his debt: and what can I do lesse? for to him that doth mee a good turne, I am bound to returne him the greatest pleasure; which I can no way do, but by being in his debt: for what contentment will it be vnto him, when I shall repay him his owne againe? The Alchymists, who promise to themselves to turne Tin into silver, and Copper into gold, how will they bee transported out of themselves with ioy, if they should but see a happy issue of their attempt? How much more a Creditor, when hee shall reconer a desperate debt? It is like the ioy of a Father that receiues his lost Child.

Againe, he that is in debt, hath this great privilege aboue other men, that his Creditors powre out hearty prayers for him: they wish that hee may liue, and thrive and prosper, and grow rich, and all for

That it is good to be in Debt.

for their owne aduantage. They seeme to be carefull for their debtors, that they may not lose their principall with the interest, for their money is their life, witness those Vsurers of *France*, who, when they heard that the price of Corne was fallen, went and hanged themselves for griefe.

What a command doth the debtor gaine ouer his Creditors? He becommeth in a manner their Landlord, to whom they cap, crouch, and kneele, as if they did owe him all suits and seruices, and are as ambitious of their fauours, as they who in *Rome* did canuas the people for their voyces to attaine the greatest offices: but here is their cunning: *Laudant ut Ledant*, they praise them, that they may prey vpon. And therefore, you braue gallants & spendthrifts, who finde by your wofull experience, that no whip giues a shrewder lash then the labels of a Bond or Obligation, with a *Nouerint vniuersi Skinner & Lacy*. Whensoever you fall into the Mercers books, neuer take care, or make conscience of paying your debts, for by that meanes you shall keepe your Creditor in awe, and shall haue him wonderfull courteous & officious, & obsequious towards you, and a great mint-master of faire words.

Without *debt* and *loane* the Fabricke of the world will be disioynted and fall asunder into its first *Chaos*. The beauty of the Starres, what would it be but vastnesse and deformity, if the Sunne did not *lend* them light? The earth would remaine vnfruitfull, if we did not *borrow* refreshing dewes from the watery Signes and Planets. The Summer is pleasant, and promiseth great hopes of plenty, but it is, because it *taketh up much vpon trust*, from the friendly & seasonable temperment of the Elements. And to say the truth, there

That it is good to be in Debr.

1. *Aerugo.*
2. *Febris.*
3. *Pesera.*

is nothing good or great in the world, but that it *bor-
roweth* something from others to make it great, or
lendeth to another to make it good. And therefore I
inervaile why Antiquity, who made *Mildew, Feaver,*
and *Scuruinesse* Goddesses, did not matriculate *loane*
and *debt* among the rest.

The Elements who are linked together by a league
of association, and by their symbolizing qualities, doe
barter and truck, borrow and lend one to another, as
being the Bursse and Royall-Exchange of nature:
they are by this traffique and intercourse, the very
life and nourishment of all sublunary bodies, & there-
fore are called *Elimenta, quasi alimenta*, whose happy
concord and coniunction hath brought forth those,
whom the World for the good done to mankind,
hath esteemed Gods, as *Bacchus* the great Vintner,
Ceres the Meale-mother, *Flora* the Tutty-maker, *Ver-
tumnus* and *Pomona* Costard-mongers.

Now, if euery man would render and repay in full
waight, that which by due debt hee oweth and hath
borrowed from others, *Saturnus* golden age would
returne againe, in which there was no difference of
mettals, but gold and silver were all one Qare, and
made the yelke of the earth, Natures great Egge, nei-
ther did *Mexim* and *Tuum* bound out, and appor-
tione Lands and Lordships, by meare-stones, and di-
uersity of Tenures of sockage and socadge; since
when, *Qui habet terras, habet guerras*, and the King
of heauens peace hath beene disturbed amongst men:
but then all things were all mens, as necessity did allot
and award, who was then the onely Iudge and Ar-
bitrator, comperently allowing to euery man, that
which he stood in need of.

With

That it is good to be in Debt.

With what dearenesse haue both Gods and good men countenanced and graced debtors? To whom *Diana* the great Goddesse of *Ephesus*, granted her temple for a Sanctuary, to keepethem out of *Bagwell: Pigeon-houses*. Or if they were caught, *Solon*, by a solemne Law inacted, would not haue their bodies to be fettered or manacled amongst malefactors, but that they should enioy their liberty throughout all the Parkes and Purlues of the prison, or to speake more mildly, of their restraint and indurance: For the Prison is built Purgatory-wise, after the Architecture of *Rome*, with a *Limbus* and *Tullianum*. The dungeon is the Diuils pinfold and the very suburbs of Hell, where varlets, roarers, and stiletto-stabbers are let downe, as the proper food that stufes that great greedy maw. The next roome is the Lollard of trunck-hosed familists and separatists, who after they haue beene rowelled in the necke, to cure them of the Megrim of the head, they are by the gentle flame of this Stoue, and the heat of their owne zeale, made to sweat out their contumacy and other peccant humors. The vpper skirt and stage of this building, is the Garret of expencefull wasters, gamesters, and vnthrifty debtors, where though they liue robbed of their liberty, as they rifled others of their money; yet is it their great happinesse, that being glutted, as it were, with an Apolaufticke voluptary life, they haue an easie ouerture made to the contemplatiue and practicke life of Vertue. Who euer liued more like a Souc'd-gurn-head amongst men, then *Diogenes* the Cynicke, barrelling himselfe vp in his Tuboe like a Kegge of Sturgion? Yet was the happinesse of his contented life enuyed of the greatest Monarchs, who hauing made their

F 3

throats.

That it is good to be in Debt.

throats the through-face and the cullenders of meats and drinkes, found an ouergorged belly, to be Wits clog, Reasons sepulcher, Lusts Arsenall, the Magazin of lewd practises, and the Nursery of all vices: all which prouocations are defalted by *Debts*, wants and indigencie.

And lastly, the Lumbards, Vsurers, and Scriueners, who are the Bedles of Beggars, and are accounted the Tettters vpon the body politike of the Common-weale, who turne the Calends & new Moones, and the Festiuall dayes of quarter-gaudies, into the Octaues of disaster and Doomes-day reckonings, when any of these come to Heauen, there is a wonderment amongst the Angels, and they cry out with Sir Guzman of *Alfarache*, *fruta nueva, fruta nueva*; Here is a new kinde of fruit start vp, a Pum-paradice vpon a Crab-stocke, Lumbards and Scriueners are become the Popes cannonized and beatified Saints.

*Th. Odeus
in Chaucer.*

Farewell then, *Plinianus*, *Modestinus*, and other pettifoggers of the Law, Solicitors and molesters of causes, who account being in debt a kinde of bondage and seruitude. I pittie *Seneca's* weaknesse, who blushed to borrow, *miserum verbum, & dimisso vultu proferendum*, *Rogo*: That Poet *Laureat* for-faied his wreath of Bayes and Iuie twine, who made his prayers to his purse to keepe him out of debt, in this manner:

To you my Purse, and to none other might
Complaine I, for you be my Lady dære:
I am sorry now that you be light,
For certes yee now make me heauy chære,
Wee were as lese laid vpon a Beere.
For which vnto your mercy thus I cry,
Be heauy againe, or else mote I dye.

Polo

That it is good to be in Debt.

Now vouchsafe this day, or it be night,
That I of you the blisfull sound may heare,
Or see your colour like the Sonne bright.
That of yelownesse had neuer bere.
Be my life, ye be my hearts fire;
Queene of comfort, and of good company,
Be heary againe, or else mote I dye.

Now Purse, that art to me my liues light
And saulour as before in this world here,
Out of this Tonne helpe me by your might,
Sith that you will not be my Treasure;
For I am there as neere as any fiere;
But I pray unto your curtesie,
Be heary againe, or else mote I dye.

Yet wellfare the Prodigall vnthrift, who is *magis
promus quam condus*, and serues at the Buttry-hatch,
whatsoeuer is in his Binn or his Barrell, and there-
fore could neuer indure the complaint of his Purse,
who thus bemoan'd her selfe vnto him ::

*Materia infelix, detracta cadauere; forma,
Tam varia, ut nec ego me mihi nosse queam.
Haud melius fatum, nam pendeo more latronis;
Ingenium sic me fueris habere putant.
Si dederis seruo; seruatum reddo petenti.
Non nisi at auriculis tracta referre volo.*

A skinne flayed off, yeelds my materials,
My forme is various, where my selfe I loose;
My doome's a fellons death and funerals,
For at a Belt I am hanged by a nooze.
I doe not filch for mine owne thrift and gaine;
But what you giue, I closely keepe and beare,
And when you aske, I it restore againe,
Yet not, except you plucke me by the care.

For:

That it is good to be in Debt.

For the Al-te-mael, and foote of the reckoning,
this is the *summa summarum*: *Debemur morti nos no-*
straq. So that whilst I liue, I must resolute to liue in
debt: in debt to G O D, for my being; in debt to
C H R I S T, for my well-being; in debt to Gods
sanctifying S P I R I T, for my new-being: And I will
euer be ready to pawne my life for my Countries li-
berty; I will owe Obedience to my Parents, Faith and
Loyalty to my Prince: And when I shall pay my
great debt vnto Nature, I will render my spirit
into the hands of God; bequeath my body
to be depofed in the lap and bosome
of the earth, and cry, *Domine,*
demitte debita mea.

FINIS.



10,40h

2

K with proc.

ESSAYES

Or rather,

ENCOMIONS,

Prayſes of

SADNESSE:

AND

OF THE EMPEROVR

IULIAN the Apoſtata.

By Sir WILLIAM CORNEWALLIS,
the younger Knight.



AT LONDON,

Printed by George Purſlowe, for Richard Hawkins, and
are to be ſold at his Shop in Chauncery lane, neere
Seriants Inne. 1616.

TITLE Essays of Cervantes

AUTHOR Wm. Cornwallis

LIBRARY British Museum

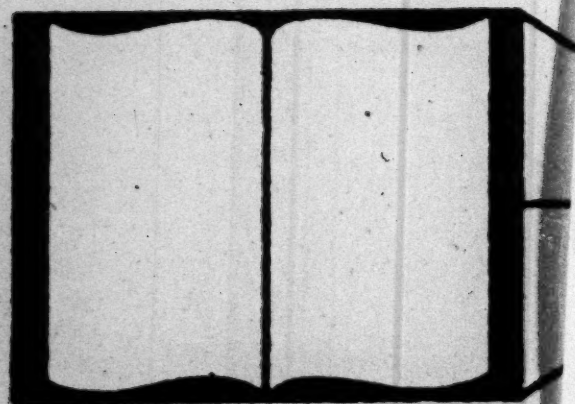
DATE MICROFILMED _____

ORDER No. 6647

MICROFILMED FOR _____

PERMISSION TO REPRODUCE OR EDIT

IN ADVANCE FROM _____



END

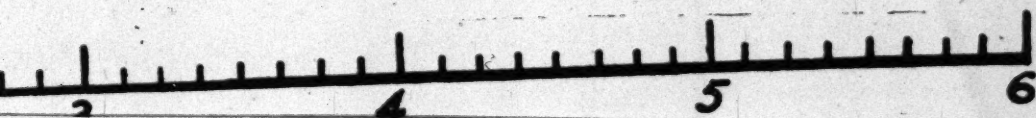
ain Paradoxes

DATE 1617

seum

Bm
~~S.T.C.~~ No. G10466(1)

EDIT THIS FILM MUST BE SECURED



D

ROFILMS
MICHIGAN